and there was light; let there be land, and there was land.'"

From the period of this pioneer of twenty centuries ago, the participation of the Jews in the cultural life of Europe, though at some times less marked than at others, has been almost continuous. For ever since then (as, indeed, for some time previous) Jews have not only lived in Europe but also have spoken European tongues and written them. Indeed, the tradition which they preserved was in some ways purer than that of their neighbours. A brilliant American scholar, by a detailed analysis of the various Judaeo-Romance dialects which were formerly spoken and written by the Jews of Spain, Portugal, France, Provence, Italy, etc., has traced them back to a prototype used by their ancestors throughout Europe before the downfall of the Roman Empire. What the educated Italian or Frenchman of a generation ago considered peculiarities of Jewish speech are thus in many cases relics of an earlier age, before modern Italian or French was dreamed of, but when the Jews were already familiar figures throughout the Latin world.

Everywhere, moreover, they translated their liturgies and their Biblical texts into the language of the country, which was their own natural native speech. The import-ance of these relics for the study of modern European languages is considerable, and scholars are becoming more and more appreciative of the fact. The eleventh-century Franco-Jewish commentator,

Solomon ben Isaac of Troyes, or Rashi (consulted so much by Christian exegetes of the late Middle Ages) was in the habit of translating difficult words and expressions into the vernacular. These glosses, embodied in his various commentaries, are among the oldest specimens of the Langue d'Ofl vocabulary; they are eagerly consulted and collected by philologists, and a small library has by now been